



(formerly "Refugee Update")

Folsom Cordova Unified School District
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Rancho Cordova CA 95670
(916) 635-6815
Judy Lewis, Editor

by Richard Rodriguez
(*Sacramento Bee* 1/6/90)

A New American Face, with Fading European Traces

UPCOMING

Southeast Asia Education Faire

(6th annual):
Saturday March 3
Sacramento City College
\$35.00

LDS Training

•Stephen Krashen
•Lily Cheng
•Leonard Olguin
Feb. 28-Mar. 3
\$250 (limited slots)

Lunch and speaker only
February 28, 12:00-1:30
\$13.50
(Leonard Olguin)

Hmong 1

Begins Saturday, Jan. 20
45 hours
Lue Vang, instructor

Call 635-6815

Quivering like hounds, demographers point at the growing non-white population of America, of California particularly. By the turn of the century, half of California's population will be non-white. Demographers are not novelists. They cannot imagine what they predict.

The other day I had my vision of the future and it came to me as unexpectedly as the knowledge of sex or death comes to a child. Christmas, you know, and I found myself at Serramonte Shopping Center, south of San Francisco. I had gone in search of the North Pole, for toys for my 6-year-old nephew, my 3-year-old niece. Instead, like silent Cabrillo, I discovered new California—the warm ocean of faces from Asia and Africa, from Samoa and Latin America and the Philippines. The rarest complexion was white—the blond girl—but her boyfriend was black.

As we ended the decade, we noticed the newspapers were filled with the drama of Europe discovering itself. As Europe moves toward unification and tribalism, perhaps it is America's destiny to discover the world in a California shopping center.

In the past, America for most immigrants was a rejection of Europe. Americans, nevertheless, have been accustomed to thinking of the United States as a European discovery, a European idea. People escaped fathers or kings or the inevitable poverty of the village by sailing away to

America. What vision does that incantation conjure now?

While Europe fashions its new coherence and gathers optimism, America is faced with classrooms where students come from everywhere in the world and speak 40 or 50 languages, only one of which, Spanish, derives from Europe. Europe now boasts of its cumulative wealth—the Marshall Plan has paid off—and its high level of education. America fears the burden of a non-white future.

For obvious racial reasons, there will be Americans who will resent the new non-white look of this country. At some more complicated level of culture, Americans must wonder about the coherence of a country where not everyone looks like an astronaut, where astronauts do not look like John Glenn; where we no longer mean the same thing when we speak of God or Founding Fathers or even "the West". The controversy of American education in coming years will be one of shared knowledge: Are there facts, dates, and scarlet letters we can teach students in common?

In the mid-19th century, the nativist argument against Irish immigration to America was a religious argument. America was about to go to war with Catholic Mexico. The fear was that the

(next page)

Irish would conspire with Mexican papists to overturn the Protestant state. The question was whether America would be diminished by allowing Catholics—historically enemies of Protestant individuality—to share in the fledgling Protestant creation.

But America's Protestant tolerance, our faith in individualism, could not, after all, exclude the outsider. The Irish came. America was truest to itself when it risked dissolution. The Irish became Americans.

Many decades later, Americans wonder if America risks too much, if America will remain an European idea, if America can allow so many non-Europeans into the country without losing some of the necessary "character". To remain true to itself, America has no choice but risk.

All the while, Americans regard the advent of a new Europe with envy and unease, being accustomed to thinking that only we can make the new. Cutting loose from Europe is our creation myth. It is unsettling to watch Europe turn its back on America.

Americans ought to feel a sense of triumph and the flattery of history. Americans took from Europe the 18th-century first-person pronoun—the modern "I". Americans polished that pronoun; we invested it with the myth of our invincibility. No state in America advertised the American "I" as relentlessly as California has done—in our music, our movies, with our freeways and our two-car garages. Now we hear the American "I" proclaimed by masses in the Eastern European square. The "I" is whispered in the villages of Latin America. The American "I" is the reason why so many want to come here. And yet Americans begin to fear the passing of our influence. If every city become Los Angeles, then our influence must seem to be diminished.

This last spring, American watched in awe as Chinese students—clothed in the armor of conviction we had made—drew the Excalibur "I" from its stone in Tiananmen Square while American elected officials wring their hands and tut-tut-tutted.

Are Americans afraid of history? Or is it that we have entered a post-American phase? As the rest of the world grasps the American "I", Americans seem unable to wield it any longer. We are afraid of 50 languages, wary of variety.

Perhaps we should be. Americans (like Western Europeans) speak a new environmentalism—the grammar of global "we"—

even as Latin Americans hack down their jungles, clearing a path to the future the way Americans did in the 19th century. Now Americans speak of protecting the "quality of life".

The new immigrants do not please us for wanting the American "I". They annoy us for the assurance of their "we". They always speak of themselves in the plural.

The toys I found at the shopping mall were tawdry and without charm. And I regretted the passing of innocence. But they were what my nephew wanted.

America's destiny will be to join its traditional "I" to some post-modern "we". Or is the "we" an ancient return?

I stopped for lunch at a new Chinese restaurant that used to be chuck wagon. Was that the demographer's prediction printed on the congratulatory red ribbons flapping in the draft from the door? I surveyed the customers, only half of them Asian. Ye the entire congregation easily negotiated the ancient menu. The young Chinese waiters took English orders in Chinese characters. My vision was of two epic pronouns meeting. I could hear only the distinct of characters.



Refugee News

News

of Those Yet to Come

From Russia

U.S. appropriations for refugee migration and assistance, \$370 million, was based on admissions of 84,000 for FY90. The final ceiling for refugee admissions was set at 125,000, of which 111,000 were to be federally funded. This means there are more people to handle with the same amount of money. Resettlement of Soviet refugees has been heavy in the first quarter of FY90, and funds for the Soviet admissions will be exhausted by January. The State Department is considering three options: use funds from other accounts; use an emergency fund, \$50 million, normally reserved for overseas disaster relief; or halt the movement of federally funded Soviet refugees for the remainder of the year.

The ceiling for Soviet refugees this federal fiscal year is 56,500. There are more than 45,000 Soviet Jews in Rome, awaiting processing. INS Commissioner McNary

will go to Rome in January to review procedures for Soviet refugee applicants. He said that those in Rome will be "unlikely to be turned down because they severed their ties with the USSR". [The implication being....? That future requests from those in the USSR will be turned down?]

From Vietnam

According to an article in the *Sacramento Bee* (1/5/90), the first group of reeducation camp prisoners and their families will arrive in the U.S. by January 12. This group has been the subject of intense negotiation over the past several years. An estimated 94,000 families (400,000+) people await processing to the U.S. The ceiling for this fiscal year for the Orderly Departure Program, under which both the Amerasians and the reeducation camp internees are supposed to be processed, is 26,500. Some 15,000 of those slots will go to Amerasians, leaving 9,500 for reeducation camp refugees this fiscal year. However, the *Bee* article reported that "for now, about 700 people will leave per month, but we would like to boost that to 1,500 per month", according to a senior official in the Foreign Affairs Ministry.

These first people to leave will not go through the 6-month ESL and cultural orientation program, but will come directly to the U.S. Whether or not the children have studied English is unknown (but unlikely).

From Eastern Europe

Polish and Hungarians will not be processed as refugees after November 22, 1989, except for those who had already registered for resettlement and who have close family ties to the U.S. The *Washington Post* quoted Margaret Tutwiler: "Unless we change our present policy and practices, we will be unable this year to process and admit other deserving applicants from such countries as Bulgaria and Romania" [this was written before December 24]. She gave the "democratic evolution" of Poland and Hungary as the reason for the change in policy.

From China

Chinese students' stay in the U.S. will be "extended administratively", after President Bush vetoed legislation that would permit the Chinese students to become permanent residents without first returning to China. The veto came in response to pressure from the Chinese government, and Bush's conviction that Congress should not indulge in "micromanagement of foreign policy".

Bush also instructed the Attorney General to grant asylum to cases involving forced

abortion and coerced sterilization. Such asylum applicants will have to "establish that they have refused to abort or be sterilized in order to be considered to have a well-founded fear of persecution on the basis of political opinion". [The mind boggles at the implications of this one!]

From Latin America

There has been a large increase in the movement out of El Salvador, Nicaragua and Guatemala. Applications in El Salvador jumped from 400 per day to more than 1,500 per day. Some 5,000 have entered Guatemala for refuge; however, only 1,000 have approached the UNHCR in Guatemala for interviews.

Crackdowns by Mexican authorities have resulted in Central Americans being stopped before they reach the U.S. border. On December 12, 119 undocumented Central Americans were taken from a train bound for Mexicali, and a few days later 82 were taken from a bus in Veracruz. The numbers of apprehensions reported by the Border Patrol for FY89 show an increase in all groups except Mexicans:

	FY88	FY89
Salvadoreans	14,322	20,242
Guatemalans	9,246	13,431
Nicaraguans	3,280	9,348
Mexicans	949,722	865,290

The ceiling for refugees from all of Latin America total 3,500.

91,005 Southeast Asians reached first asylum in FY89. The greatest number went to Hong Kong from Vietnam (35,505); Hong Kong recently sent a group of 51 "unvoluntarily" back to Vietnam. The Vietnamese government stated that they will question the 51, and if any were returned against their will, they will ask Hong Kong to take them back. If not, they will halt the agreement to accept "voluntary repatriation" cases.

Malaysia accepted 18,121, almost doubling their camp population. Others arrived in Indonesia (5,096), the Philippines (6,753), Japan (2,763), Singapore (1,406), and Korea (289). Vietnamese also went to Thailand (8,342). Thailand gave asylum to 5,388 Khmer; 6,312 Hmong, Mien and other highlanders; and 1,714 Lao. A total of 21,523 processed out of first asylum camps through the reprocessing centers and onto third countries.

[Statistics from *Refugee Reports* 12/29/89]

March 1, 1989
Language
Census

*Limited English
Proficient*
**Students
in the Local
Area**

By District

<i>District</i>	<i>#LEP</i>	<i>%District</i>
Arcohe	18	4.4%
Center	41	1.2%
Del Paso	204	12.5%
Elk Grove	1,842	8.3%
Elverta	3	0.8%
Fols-Cordova	451	3.9%
Galt Elem	218	12.9%
Galt High	24	2.0%
Grant	884	8.6%
Natomas	36	1.8%
No. Sac	884	18.3%
Rio Linda	222	2.5%
River Delta	230	10.8%
Robla	50	3.3%
Sac City	6,273	13.5%
San Juan	800	1.7%
Total	12,204	7.3%
<i>Yolo County</i>		
Davis	331	5.8%
Esparto	26	3.7%
Washington	915	18.7%
Winters	311	23.4%
Woodland	1,103	14.2%
Total	2,688	12.9%

By Language

<i>Languages</i>	<i>#LEP</i>	<i>%District</i>
Spanish	3,352	27.5%
Vietnamese	1,590	13.0%
Cantonese	1,691	13.9%
Korean	163	1.3%
Pilipino/Tag	286	2.3%
Portuguese	66	0.3%
Mandarin	63	0.5%
Japanese	70	0.6%
Cambodian	125	1.0%
Others	3,820	31.3%
<i>Yolo County</i>		
Spanish	1,805	67.2%
Vietnamese	19	0.7%
Cantonese	12	0.4%
Korean	25	0.9%
Pilipino/Tag	9	0.3%
Portuguese	12	0.4%
Mandarin	24	0.9%
Japanese	24	0.9%
Cambodian	130	4.8%
Others	531	19.8%

**California State Dept of Education, Bilingual Education Office
DATA/BICAL Reports (Spring 1989 R-30 Census)**

PO Box 944272,
Sacramento CA
94244-2720
(916) 445-2872

Rep #	Title (pages)	
89-1	LEP Enrollmt-District/County Summary (31)	89-7K
89-2	LEP/FEP Enr—State Summary (2)	89-7L
89-2A	Top 20 Languages State LEP/FEP (3)	89-7M
89-3A	LEP/FEP Enr—Language/Grade (936)	89-7N
89-3B	LEP/FEP Enr—Co. Summary Lang/Grade (58)	89-7P
89-5A	Districts Ranked by LEP, all languages (24)	89-7Q
89-5B	Districts Ranked by LEP, County/District, all languages (35)	89-7R
89-5C	Counties Ranked by LEP, all languages (3)	89-7S
89-7A	Districts Ranked by LEP Spanish (25)	89-8A
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89-7C	Districts Ranked by LEP Cantonese (10)	89-9A
89-7D	Districts Ranked by LEP Korean (11)	89-9B
89-7E	Districts Ranked by LEP Pilipino/Tagalog (12)	89-9C
89-7F	Districts Ranked by LEP Portuguese (9)	89-9D
89-7G	Districts Ranked by LEP Mandarin (8)	
89-7H	Districts Ranked by LEP Japanese (10)	
89-7I	Districts Ranked by LEP Cambodian (7)	
89-7J	Districts Ranked by LEP Lao (7)	
		Districts Ranked by LEP Arabic (8)
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		Districts Ranked by LEP Farsi (8)
		Districts Ranked by LEP Hmong (5)
		Districts Ranked by LEP Punjabi (6)
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		LEP Enr in Instr Programs Sch/Dist Summary (325)
		LEP Enr in Instr Programs Dist/Co Summary (33)
		District Summary—L1 Instruction (269)
		County Summary—L1 Instruction (27)
		State Summary—L1 Instruction (2)
		Summary of Staff Providing ELD and L1 Instr, Dist/Co./State (36)

(One copy of each is free except for those with more than 100 pages)



Sacramento City College
 Freeport & 12th Ave.
 8:00 a.m.—4:00 p.m.
 \$35.00
 \$25.00 parents/students
 (non-employees)

DEADLINE:
 FEBRUARY 24, 1989
 (We will mail tickets through
 February 26; having ticket
 in hand means no waiting
 at the door!)

Make check or purchase order payable to **Refugee Educators' Network**, 2460 Cordova Lane, Rancho Cordova, CA 95670. For information: (916) 635-6815.

The costs are kept to a bare minimum to encourage wide participation, and proceeds buy materials for the Southeast Asia Community Resource Center.

Parent education for literacy- <i>Grace Holt</i>	"We are Hmong"- <i>Hmong Std Assn</i>	<i>Susan Arriaga</i> (K-6)	SEAsian gangs <i>Jeffrey Munks</i>	Teaching pronunciation- <i>Lilly Cheng</i>		In Khmu: for parents <i>Kàm Ràw</i>	Video previews, displays, vendors, etc.
Khmer classical dance- <i>Chan Moly Sam & Sam Ang Sam</i>	"We are Vietnamese"- <i>VN Std Assn</i>	Accessible lessons-language arts K-6 <i>Eleanor Thonis</i>	Hmong & early marriage <i>Lue Vang</i>	SEAsian youth studies compared- <i>Chuong Chung</i>	Sr. High LEP Stds & core subjects: common-sense advice <i>Jan Ellis</i>	Translated: SEAsian gangs- <i>Jeffrey Munks</i>	Video previews, displays, vendors, etc.
Lunch & Khmer dance performance (Chan Moly Sam & Sam Ang Sam)							
Hmong paj ntaub (do it!) <i>Sheryl Raumann & Youa Thao</i>	"We are Khmer"- <i>Cambodian Std Assn</i>	Accessible lessons-gr 7-12 <i>Huynh Dinh Te</i>	Amerasians <i>Van LE, Kim Lan Nguyen, Chuong Chung, Jenny Dang</i>	Programs in the refugee reprocessing centers. <i>Maryann Irvine</i>	The Khmu—From Laos to America <i>Frank Proshan</i>	In Hmong: Understanding peer pressure- <i>Lue Vang</i>	Video previews, displays, vendors, etc.
Mien paintings- <i>Jonathan Saeteung, apprentice painter</i>	Who are the Khmu? <i>Kàm Ràw (Damrong Tayanin)</i>	ESL strategies in real classrooms- <i>Harold Murai</i>	"To Destroy You is No Loss" (story of a Khmer girl)— <i>Joan Criddle</i>	Asian LEP stds & spec ed identification- <i>Lilly Cheng</i>		In VN: Amerasians <i>Le, Chung, Dang, Nguyen</i>	Video previews, displays, vendors, etc.



Resources & Background

Alien Winds:

The Reeducation of America's Indochinese Refugees

1989, by James W. Tollefson. Praeger Publishers, New York NY 10010, \$39.95.

Critical analysis of America's overseas refugee processing centers: Do the programs prepare newcomers for successful resettlement in America?

Victims and Survivors:

Displaced Persons and Other War Victims in Vietnam, 1954-1975.

1988, Louis Wiesner. Greenwood Press, Inc., Westport CT, \$55.00.

Systematic scholarly documentation of the human consequences of the Vietnam War.

Making Ends Meet?:

Refugee Women and Income Generation

1988, Susan F. Martin, Emily Copeland. Refugee Policy Group, Center for Policy Analysis and Research on Refugee Issues, 1424 16th Street NW, Ste 410, Washington, DC 20036. (202) 387-3015. \$7.50.

U.S. AID projects in Thailand, Pakistan, Sudan, and Costa Rica. Projects have returned the initial investments, but failed to produce long-term self-sufficiency. Problems include: 1) unclear goals; 2) lack of proper planning; 3) excessive administrative costs and/or insufficient funding; 4) unrealistic time horizons; and 5) differing expectations of staff and community.

Older Refugees in the

United States:

From Dignity to Despair

1988, Elzbieta Gozdzia. Refugee Policy Group, Center for Policy Analysis and Research on Refugee Issues, 1424 16th Street NW, Ste 410, Washington, DC 20036. (202) 387-3015. \$7.50.

Examines special problems and needs of the refugee elderly, including: financial security, English, health, housing, transportation, and intergenerational tensions.

"Forced Back and Forgotten: The Human Rights of Laotian Asylum Seekers in Thailand"

1989, Lawyers Committee for Human Rights, 330 Seventh Avenue, New York NY 10001. \$8.00.

Thailand's policy in 1988 towards pushbacks, screening process and conditions in border camps.

"Refuge Denied:

Problems in the Protection of Vietnamese and Cambodians in Thailand and the Admission of Indochinese Refugees into the U.S."

1989, Lawyers Committee for Human Rights, 330 Seventh Avenue, New York NY 10001. \$10.00.

Protection of Cambodians and Land Vietnamese in Thailand. Camp conditions, analysis of US refugee processing program, and recommendations concerning the Pushback Policy and Anti-Piracy Program.

"Inhumane Deterrence: The Treatment of Vietnamese Boat People in Hong Kong"

1989, Lawyers Committee for Human Rights, 330 Seventh Avenue, New York NY 10001. \$8.00.

Screening and detention policies initiated in June 1988 by Hong Kong camp administration, based on visit in late 1988 and early 1989.

"The Miao of Southwest China: A Question of Identity"

1987, C.L. Sim. *Papers on Far Eastern History* 35(March): 167-178.

Vietnam Generation

Interdisciplinary journal of recent history and contemporary issues. Kali Tal, Editor, 10301 Proctor St., Silver Spring MD 20901, 301 681-9541.

Special issue on Southeast Asians in the U.S. is planned. April 1, 1990 is the deadline for contributions.

New Hmong Life in America

(35 minute video in English and Hmong)
1989, Dane County Home Video Project. Worthwhile Films, 104 King Street, Madison WI 53730, 608 251-8855. \$22.50, VHS.

This video was produced by a group of Hmong refugees in Madison about the opportunities and difficulties facing their people in the U.S.



Health

“Pregnancy in Hmong Refugee Women”

1987, Laura Edwards, Carol Rautio, and Erick Hakanson. *Minnesota Medicine* 70(11): 633-637.

Preganancy and outcome of 648 Hmong women, as compared to a control population. Observations:
Hmong women were

- 5 times more likely to lose children at birth;
- more likely to bear children after age 35;
- more likely to have had more than 7 pregnancies;
- more likely to be of short stature;
- more likely to wait until late in the pregnancy to begin medical care;

Medical problems of Hmong women included

- anemia,

- tuberculosis,
- parasitic infestations,
- malaria.

Medical problems the Hmong women did *not* have included:

- preeclampsia,
- hypertension,
- diabetes,
- urinary and vaginal infections
- gonorrhea.

Outcomes showed that

- 3 times more control women had premature rupture of the membranes;
- 2 times as many control babies were premature;
- control babies were more frequently in intensive care
- 50% of the Hmong women accepted contraceptives, but only 10% were still using them one year after delivery.

“High Fertilyty Among Indochinese Refugees”

1989, John Weeks, et al. *Public Health Reports* 104(2): 143-150.

Surveys of Cambodian, Laotian, Vietnamese women in San Diego and San Francisco. Findings:

- more than 5 children per married couple;
- 2nd wave rural women had more children than 1st wave women;
- perceived ideal family size from homeland was consistent with current practices.

Suppositions:

- longer residence in the U.S. leads some women to adapt their reproductive behavior to U.S. norms;
- once women want to have fewer children, demand for fertility control methods will increase.

“Lao, Mien and Hmong Family Research Project”

1987, Grace Merchant. Multnomah County Human Services, Health Division, and International Refugee Center of Oregon. \$7.50.

Curriculum guidelines for workshops on family planning.

Pregnancy in America

1989, University of MN Hospitals and Clinics, Videomed, Inc. \$75.00 (Amos Deinard, M.D., Box 85, University of MN Hospitals and Clinics, Univ of MN, Mnpls MN 55455. (612) 627-4325.

24-minute video in Hmong that uses traditional beliefs and practices as a basis from which to explain western prenatal care. Includes culturally sensitive explanations of blood pressure, blood drawing, pelvic exam, abdominal measurement, and ultrasound procedures. Explains the importance of diet, weight gain, prenatal vitamins and iron, cost of prenatal care, frequency of visits, hospital social workers, doctor selection, and asking questions of medical personnel. Subtitled in English.

"The Process of Health Care Decision Making Among Khmer Immigrants"

1989, Barbara Frye, Ph.D. thesis, Loma Linda University, CA. University Microfilms International, 300 N. Zeeb Road, Ann Arbor MI 48106, 800 521-3042. \$29.50. Contact Barbara Frye at Loma Linda University School of Public Health, Dept of International Health, 1306 Nichol Hall, Loma Linda CA 93454, 714 824-4902.

Health beliefs and behavior, based on 30 Khmer women in southern California. Findings:

- strong maternal role in decision making about health;
- individualistic pattern;
- causes of illness attributed to humoral imbalances;
- to avoid illness, one kept humors in balance;
- distance was not a factor in accessing linguistically and culturally comfortable health care.

"Ethnopharmacologic Analysis of Medicinal Plants Used by Laotian Refugees in Minnesota"

1989, Marline Spring. *Journal of Ethnopharmacology* 26: 65-91. Elsevier Scientific Publishers, Ireland, Ltd. Dept of Anthropology, 215 Ford Hall, 224

Church Street SE, Mnpls MN 55455, 612-636-5003.

"A Matched Pairs Study of Depression Among Hmong Refugees with Particular Reference to Predisposing Factors and Treatment Outcome"

1988, Joseph Westermeyer. *Social Psychiatry and Psychiatric Epidemiology* 23(1): 64-71. Box 393 Mayo, Univ of MN Hospital and Clinic, Harvard Street at East River Road, Mnpls, MN 55455.

Study of 15 Hmong refugees with diagnosed major depression, matched with 15 Hmong controls matched for gender, age, marital status, rural/urban origins from the same population. Findings:

- Premigration factors not correlated with depression.
 - Continuity of social attributes from Asia to the U.S. was correlated with absence of depression.
- Postmigration factors strongly associated with depression:
- sponsor characteristics
 - residence change
 - marital problems
 - health problems

[American researchers' fascination with the reproductive practices of Hmong, Mien, and others might in itself make an interesting cultural study!]



Education

The Challenge of the Hmong Culture:

A Study of Teacher, Counselor and Administrator Training in a Time of Changing Demographics

1989, Wendy Walker, Ph.D. Thesis. Harvard Graduate School of Education. University Microfilms International, 300 N. Zeeb Road, Ann Arbor MI 48106, 800 521-3042. \$29.50. Influence of culture on skill develop-

ment, behavior and learning styles of Hmong students. Detailed description of the Hmong experience in American schools and efforts to meet the students' needs. Suggests that Hmong students benefit from cooperative learning (because of "tribal identity"), and do poorly at decontextualizing written material and conceptualizing when reading.

"English Literacy Acquisition: From Cultural Trauma to Learning Disabilities in Minority Students"

1988, Henry Trueba. *Linguistics and Education* 1(2): 125-152. Henry Trueba, Graduate School of Education, UC Santa Barbara CA 93106.

18-month ethnographic study of learning difficulties among elementary-aged Hispanic, Lao, Hmong, Vietnamese and Sudanese students. Study suggests that failure to acquire English literacy may stem from cultural conflict.

"Food Preferences, Beliefs, and Practices of Southeast Asian Refugee Adolescents"

1988, *Journal of School Health* 58(7): 273-276.

297 high school students who had been in the U.S. five years or less were questioned about what they eat. Results showed they still eat traditional foods, certainly rice. High status foods in SEAsia such as fruits, meats, and soft drinks are favored; milk is well-liked, but cheese is not. Fruits and vegetables are eaten frequently, but candy bars, cake and chips are not eaten frequently. A third of the students drink at least one soft drink per day. Boys (37%) and girls (60%) skip breakfast.

"Assessing What a Second Language Learner Knows Through Student-Teacher Interaction"

1988, Joanna Labov. *Working Papers in Educational Linguistics* 4(2): 1-29. Language in Education Division, Graduate School of Education, Univ of PA.

Katrina Thomas

17 East 96 Street, New York, NY 10128
(212) 348-7765



For a book about American weddings, I am photographing and writing about marriage customs—ethnic, religious and regional—to show the many variations of ceremony and celebration in this country as well as surprising similarities within its mosaic of cultures.

The weddings I seek are truly communal celebrations planned in the tradition of the bride and groom with the help of family and friends. However, in looking for the personal aspect of wedding plans, I would rule out any theatrical expression of a couple's originality. My photographs are intended to show details of wedding customs and to convey the joy and warmth of celebrations in which traditional observances and rites, while performed in token of the future, form an important link with the past.

"To the Bride and Groom:

I am preparing a book about the traditions and customs of weddings which are important to Americans of different cultural heritages. My intent is to produce beautiful and interesting photographs of rites and celebrations brought from other lands to show how they have been adapted to this country and to modern lifestyles.

If the wedding you are planning will include some of the traditions of your heritage, I hope you will permit me to photograph it. I might be interested in photographing the preparations you make as well as the marriage ceremony and the celebration after.

Because my purpose is to make documentary photographs, I will not intrude on the event. I do not take posed pictures. I will not be competing with your hired photographer. Most of my photographs will be black and white.

If you have no hire or professional photographer, I will carry a second camera and shoot color for you. I will give you numbered prints and you may purchase reprints later at cost (60 cents each, 1989 price).

Please write or telephone me if I may photograph your wedding. I would like to discuss your plans with you and to hear from you any special wishes you may have.

Thank you."

*12th Annual Conference
NAAPE (Nat'l Assoc for Asian and
Pacific American Education)
Asian and Pacific
American Education:
New Directions
for the 1990's*

*April 25-28, 1990, San Francisco
c/o ARC Assoc, 310 8th St, Ste 220,
Oakland CA 94607.
Janet Lu (415) 834-9455;
Rosita Galang (415) 666-6878.*

*Cornell University
S.E. Asian Studies
Summer Institute 1990
June 4 - August 10, 1990
8 units credit, \$1400 tuition*

Home of the Southeast Asia Program and
the John M. Echols Collection on Southeast
Asia.

Scheduled classes:

*Elementary Burmese
Elementary and Intermediate Indonesian
Elementary and Intermediate Khmer
Elementary Tagalog
Elementary and Intermediate Thai
Elementary and Intermediate Vietnamese
(Lao and Javanese will be offered if there is
sufficient enrollment)*

Contact:
John U. Wolff, Director, SEASSI
Cornell University, G02E Uris Hall
Ithaca NY 14853
607 255-1906 FAX: 607 255-1912

*NAFEA '90
The 11th Annual Conference
The New Generation of
Indochinese Americans:
Identity, Issues, Integrity
March 15-17, 1990
Portland Hilton*

*Developing Community Programs for Youth
Increasing Political Participation
Meeting Mental Health Needs
Intergenerational Issues
Addressing Special Needs—Elderly, Women,
Amerasians, At-risk Youth, New
Refugee Populations
1990 Census—Meaning for Minorities
Maintaining Cultural Integrity—Language,
Arts, Religion
Neighborhood/Community Development
Educational Practices
Intercultural Communication*

To obtain registration package, contact the
International Refugee Center of Oregon, 1336
E. Burnside Street, Portland, OR 97214. (503)
234-1541, FAX 503 234-1259.

California Gain Intelligence Network (CGIN)

Law Enforcement and Educators' Training Seminar

**Asian Gangs
and Narcotics**

*April 3-5, San Francisco
\$100 (\$125 after Feb 28)*

Cathedral Hill Hotel (800-622-0855)

*For info: Ed Ching, Sac Co Sheriff,
(916) 684-5767.*

Traditional Music of Vietnam Sponsored by the Asian Art Museum of SF



Saturday 3 Feb 90, 11:00 a.m.
Cao Minh & Ensemble (*luc huyen cam*)

Wednesday 7 Feb 90, 10:15 a.m.
Ngoc Lam & Que Lam (*danh tranh*)

Wednesday 7 Feb 90, 6:30 p.m.
Ngoc Lam, Que Lam, & Bui Huu Nhut
(*dan tranh and dan bau*)

All are free. Phone 415 668-8921 for info.

Iu-Mien—The People:

An Analysis of the Interaction of Animism, the Iu Mien and the Spirit World

MA thesis, New College for Advanced Christian Studies, Berkeley, 1989
Timothy Houghton, 2728 East 10th Street, Oakland CA 94601, 415 534-0165. \$15.00.

Probes the basis upon which Christians question the validity of the Iu Mien belief system—a synthesis of Taoism, animism and ancestor worship. “Is it possible to be both Mien and Christian?”

“A Fragile Treasure: Songs and Stories of the Iu Mien Yao”

Due for completion in late 1991. Collection, transcription, translation and annotation of stoies and secular songs of California’s Mien community. (Herbert Purnell: Division of Applied Linguistics and TESOL, William Carey International University, 1529 E. Howard Street, Pasadena CA 91104.)

Third International Colloquium on Yao Studies

June 26-29, 1990, Toulouse France

Language, social life, history, economy, religious activities, music and art, folk literature, and modernization and changes.

March 15, 1990 deadline, \$110 registration fee. French, English, Chinese, and Mien. Contact: Jacques Lemoine, CNRS-CACSPI, 27 rue Damesme 75013, Paris.

Yao-English Dictionary

(Cornell University, 1968) is undergoing revision and transcription into the current orthography. The project director is Herbert Purnell, and the work is being completed by Bienh Gueix-Fonge and Ann Burgess in Thailand. The project should be completed in late 1990. (H. Purnell: Division of Applied Linguistics and TESOL, William Carey International University, 1529 E. Howard Street, Pasadena CA 91104.)



3000 Connecticut Avenue, N.W., Suite 138
Washington, D.C. 20008
202-483-0700

Offers specialized resources to service providers, educators, policy makers, organizations and individuals seeking ways to respond to the challenge of a multicultural society. Services:

- Develops training programs
- Sponsors an annual national conference and lecture series
- Provides Assessments and Mental Health Counseling
- Facilitates production of publications and A/V materials

Crossing Cultures in Mental Health: Exploring Multiculturalism in our Changing Society

May 8-9, 1990

Contact: Linda Camino, Conference Coordinator, the International Counseling Center, 3000 Connecticut Avenue NW, Suite 138, Washington DC 20008, 202-483-0700.

Lunar New Year

January 27, 1990
Year of the
Horse
4688

Chinatown festivities in San Francisco January 25 through February 11
Chinese New Year's Parade 6 pm February 10.
(Send stamped, self-addressed envelope to San Francisco Convention Center, PO Box 6977, San Francisco 94101).



Têt

Santa Clara County Fairgrounds in San Jose. January 27-28. Southeast Asian foods, arts and crafts, sports events and cultural exhibits.

Other New Years

- Korean—January 27-28
- Thai—April 13 (about the same for Lao and Cambodian)
- India—April 15
- Moslem countries—August 6
- Jews—September 20-21

Chinese New Year

The Lunar New Year is the most important holiday to the Chinese people. Legend has it that "the year" was a fierce wild beast. At the end of the twelfth lunar month, "the year" came out to eat people. Everyone was afraid and later thought of using loud noise to scare "the year" away. After the beast was gone, everyone joyously set off firecrackers and welcomed the beginning of the first lunar month of the new cycle of twelve.

The New Year is full of traditional customs. On the eve of the Lunar New Year, the whole family gathers together to eat a "reunion dinner". Parents give the children money in red envelopes. Each household sweeps and cleans, and in the doorways and windows, the paste up lucky couplets written on red paper. At the New Year people eat glutinous rice cakes and candy.

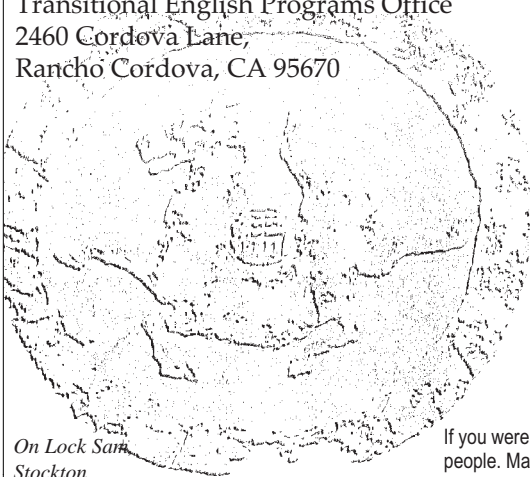
During New Year, people should not fight or cry. When people meet, they greet each other merrily with "gung hay fat choy"!

The Year of the Snake has just ended, and the Year of the Horse begins. 1989 was definitely a Year of the Snake!

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發
財

Context:

Southeast Asians in California
c/o Folsom Cordova USD
Transitional English Programs Office
2460 Cordova Lane
Rancho Cordova, CA 95670



On Lock Sam
Stockton

If you were born in a year of the horse, you are popular and attractive, often ostentatious and impatient. You need people. Marry a Tiger or Dog early, but never a Rat.